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THE

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[Vol. II.

### THE LIFE OF TERTULLIAN.

(Abridged from Cox's Lives of the Fathers.)

QUINTUS Septimius Florens Tertullianus, or, as he is usually called, Tertullian, was born at Carthage, the capital city of Africa, about the year 160.\* He is generally considered the most ancient Latin father whose writings are come down to our times. The number and significance of his names intimate that he was descended from illustrious ancestors. The prænomen Quintus was probably given him on account of his being the fifth son of his parents. His second name, Septimius, seems to indicate that he was descended from the Gens Septimia, a celebrated tribe among the Romans, being first regal, afterwards plebian, and, lastly, consular and patrician. He was probably called Florens, from some particular family of that name; and Tertullianus from his own father, whose name in that case was Tertullus.

His father, who was a Pagan, held a military office under the proconsul of Africa, and appears to have been very solicitous about his son's progress in literature. As soon as he had passed through the usual preparatory studies, which he accomplished with great rapidity and success, he was sent to the most eminent masters to complete his education; and his attainments were such as might reasonably have been expected from a person of his superior abilities, and who possessed such early advantages.

It appears that Tertullian studied the law as a science, but was never called to the bar, or in any other way practised as a lawyer. He was deeply

read in geometry and physics; was acquainted with the best poets and philosophers; and was well versed in history. Eusebius, after remarking that he was very conversant with the Roman laws, adds, that he was likewise "eminent in other respects, and especially renowned among the Latin writers." The learned Dr. Cave also, though he acknowledges with Lactantius, that his style is somewhat rugged and obscure, yet confesses that "it is lofty and masculine, and carries a kind of majestic eloquence along with it, that gives a pleasant relish to the judicious and inquisitive reader."

Tertullian possessed great brilliancy of wit, though unhappily united to an irritability of temper, which he seriously laments in his book of Patience. The following words of the Psalmist have not inaptly been applied to him: "His teeth were spears and arrows, and his tongue a sharp sword." He himself acknowledges, that he had, in his unregenerate state, drawn his tongue as a sword against the true God, and shot his bitter words against the sacred religion of Christ. It appears also, that previously to his conversion, he was an adulterer; that he delighted in the bloody diversions of the amphitheatre, and that he had attained to a dreadful pre-eminence in sin. No man, indeed, seems to have been more deeply implicated in the abominations of the age; or to have been better adapted, as an instrument of satan, to uphold the tottering fabric of Pagan immorality and superstition than Tertullian in his Gentile state; so also was no one, after his conversion, more conspicuous for purity of heart and manners, or better qualified, by natural abilities and attainments, to attack the strong holds of Heathenism

\* Tillemont.

with the weapons of keen sarcasm and sound argument.

Tertullian appears to have embraced the Christian religion a little before the conclusion of the second century, and at the commencement of the reign of Severus. It is also highly probable, that he shortly after assumed the ecclesiastical character, though the exact time of his ordination cannot be ascertained. We have no distinct information respecting the circumstances which led to his conversion; but as we are all apt to urge upon others those considerations which have most deeply affected ourselves, we may reasonably suppose that he was brought to faith in Christ chiefly by those arguments which, in different parts of his writings he so powerfully states in defence of Christianity. We there find him insisting upon the antiquity of the Mosaic writings, and the mighty works and wisdom of that lawgiver; upon the successive links of prophecy, which make up one chain of connected evidence, conducting the humble inquirer to Christ, with a direction as plain as that of the star which led the wise men from the East to the place of our Lord's nativity. We find him also continually expatiating on the miracles of Christ and his Apostles, together with the intrinsic excellence and moral efficacy of the gospel, as furnishing indisputable proofs of the truth of our religion. These are some of the arguments he most frequently urges against his adversaries; and such, therefore, as we may conclude, had the greatest effect in producing his own conversion.

Not long after he embraced Christianity, Tertullian composed his admirable *Apology*, in which his eloquence and argumentative powers appear most conspicuous. In many respects this work resembles that of Justin, on the same subject; but the language is more bold, and the style more elevated, than that of his predecessor.

The life of Tertullian, like that of many other voluminous authors, derives its principal interest from the variety and importance of his writings. Several of his productions exhibit, in

a lively manner, his own character, and also point out the state of Christianity in his time. His *Apology*, and works of a similar nature, were imperceptibly preparing the nation for exchanging their former superstitions for the sacred religion of Christ, and gradually disposing them to hail with joy the edict which a future emperor would issue in its behalf.

Tertullian's writings, both as it respects his diction and sentiment, are in some places confessedly harsh and forbidding. His style, however, is for the most part keen and sententious; and his observations are, in general, solid and important, and well calculated for edification and usefulness. Indeed, from the period of his conversion to that of his death, few of his years appear to have been undistinguished by some useful publication. At one time we find him manfully attacking the armies of the aliens; at another, rallying his fellow-soldiers to the standard of the Cross. Now he is exhorting his Christian brethren to aim at greater holiness of heart and life; and now encouraging them in the prospect of imprisonment and martyrdom. Some additional extracts shall be made from his writings, which will probably be considered little inferior in interest to those already quoted from his *Apology*.

Notwithstanding the attempts which Tertullian had already made to vindicate the religion of Christ, Scapula, the proconsul of Africa, carried on the persecution with great asperity. Roused, but not dismayed, by the awful scene around him, our author proceeded to address a short tract to the persecutor himself in favour of the suffering Christians, in which there are some circumstances related by him well worthy of attention. He mentions, as an indubitable fact, that the emperor Severus had been cured of a dangerous sickness by the application of oil, which was used by a Christian of the name of Proculus, who remained, till the time of his death, in the palace; and that in consequence of this cure the emperor was for several years friendly to the Christians, and even conferred special marks of favour



upon some who had embraced their religion. He also states, that, during a season of fierce persecution in Asia, all the Christians of the district voluntarily presented themselves in a body before the tribunal of Antonius the proconsul. Their object in this apparently rash act cannot now be ascertained. It is not improbable that they hoped the view of their numbers and constancy would excite the pity or respect of their persecutor. He, however, either unable to comprehend their motives, or despising them, ordered a few of them to be put to death, and dismissed the rest with these words: "Unhappy men, if you are weary of your lives, is it so difficult to find precipices and halts?"

At length the emperor himself, being alarmed, as some suppose, by the increasing numbers of the Christians, dismissed all his former predilection for them, and issued edicts to suppress the propagation of the Gospel. The effect may easily be conceived. The persecution, which was before partial, and chiefly in places remote from the residence of the emperor, now became more violent and universal. How Tertullian escaped we have no information. He was still, however, actively employed in the cause of Christ and his people. Having on a former occasion been their undaunted advocate in the presence of their enemies, he now wrote a tract for the consolation of such of them as were imprisoned for their religion, wherein he represents them rather as objects of congratulation than of pity.—"They were, indeed, in prison, the house in which the devil confines his own family; but they were now no longer in danger of witnessing the Heathen solemnities, smelling their impure sacrifices, hearing the clamours of the people, or beholding their public debaucheries."

This passage of Tertullian may afford us no inadequate idea of the very peculiar situation and conduct of the primitive Christians. In every direction, and in every shape, the impure superstition of their Heathen neighbours presented itself to their view, whilst they scrupulously avoided showing the most trifling mark of re-

spect, lest they should indirectly be paying homage to the Pagan mythology, or derogating from the majesty of the true God. "The religion of the nations," observes an historian of great celebrity, "was not merely a speculative doctrine professed in the schools, or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or private life; and it seemed impossible to escape the observance of them, without at the same time renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier, were obliged to preside or participate. The public spectacles were an essential part of the cheerful devotion of the Pagans; and the gods were supposed to accept, as the most grateful offering, the games that the prince and people celebrated in honour of their peculiar festivals. The Christian, who with pious horror avoided the abomination of the circus, or the theatre, found himself encompassed with infernal snares in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other's happiness. When the bride, struggling with well-affected reluctance, was forced in hymenial pomp over the threshold of her new habitation, or when the sad procession of the dead slowly moved towards the funeral pile; the Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him, rather than contract the guilt inherent to those impious ceremonies. Every art and every trade that was in the least concerned in the framing or adorning of idols was polluted by the stain of idolatry. Even the common language of Greece and Rome abounded with familiar and impious expressions, which the imprudent Christian might too carelessly utter, or too patiently hear. Such was the anxious diligence which was required to guard the chastity of the

Gospel from the infectious breath of idolatry.\*

But the most extensive, and, as some suppose, the most valuable, of Tertullian's writings, were those of a polemic nature. With respect to these, M. Balsac remarks, "Though we should grant that his style is of iron, yet the nicest critics must likewise own that from this iron he has forged most excellent weapons; has defended the honour and purity of Christianity; quite routed the Valentinians; and struck Marcion to the very heart."

These tracts are now, indeed, less interesting to us than some of his other works, as the greater part of the heresies he combats are happily forgotten; although they were, doubtless, of great importance at the time they were written. For such a kind of composition this author appears to have been admirably calculated. We may say of him, in the language of Dr. Johnson, "He was formed for a controvertist; with sufficient learning; with diction vehement and pointed; with unconquerable pertinacity; with wit in the highest degree keen and sarcastic; and with all those powers exalted and invigorated by just confidence in his cause." Thus qualified by nature and education, and clad in the armoury of heaven, he went forth to combat the various errors with which the Church was then infested.

A certain harshness of disposition was too prominent a feature in the character of Tertullian. It was, indeed, his principal defect. It cast a gloom over his religion; and, whilst it added an undue severity to his censures, greatly diminished their efficacy. "There is a hard, dry, and repelling mode of reproof, which tends rather to shut up the heart than open it. The tempest may roar, and point its hail-shot at the traveller; but he will rather wrap himself closer in his cloak than quit it, till the sun breaks out again."

This constitutional severity of character unhappily increasing with his years, led Tertullian to impute a laxity of discipline to the general Church;

\* Gibbon's *Decline and Fall of the Roman Empire*.

a charge which few moderns would have brought against it. At length he became acquainted with the Montanists, a sect who claimed extraordinary gifts of the Holy Ghost, and were especially noted for the austerity of their manners, and the rigidity of their discipline. Their sentiments, and the apparent sanctity of their lives, seduced our unwary African. He became incorporated with them, wrote in their defence, and stigmatized the general Church as natural or carnal.\* After some time, however, Tertullian separated from the Montanists also, so that what was remarked of Erasmus seems equally applicable to him:—"He had determined rather what to condemn, than what to approve." He was not of the general Church, he was not of the Montanist Church.

Dr. Johnson, after referring to a somewhat similar circumstance in the life of our great epic poet, concludes with this important observation: "To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degress out of

\* Montanus, the founder of this sect, was an obscure man, and a native of Pepuza, a village in Phrygia. He made no alterations in what may be termed the essential doctrines of Christianity, but professed that he had a Divine commission to give the *finishing touch* to the precepts delivered by Christ and his Apostles. For this purpose he enjoined the necessity of multiplying fasts; prohibited second marriages, and the re-admission of persons into the Church who had fallen into gross sins; condemned any attention to ornaments of dress, or philosophical attainments; and objected to Christians attempting to save their lives during seasons of persecution either by flight or money. After some time he was publicly excluded from communion with the general Church; but was still greatly esteemed by numbers of Christians, who professed themselves his followers. Such is the account generally given of Montanus. It should, however, be received with caution, as almost the whole of our information respecting him is derived from his enemies. We may add, that the account itself bears the appearance of a caricature of religion, though there must have been evident symptoms of enthusiasm and extravagance in Montanus, or he would not have been excluded from the Church.



the mind, unless it be invigorated and re-impressed by external ordinances, by stated calls to worship, and the salutary influence of example. Milton, who appears to have had full conviction of the truth of Christianity, and to have regarded the Holy Scriptures with the profoundest veneration, to have been untainted by any heretical peculiarity of opinion, and to have lived in a confirmed belief of the immediate and occasional agency of Providence, yet grew old without any visible worship."

We do not mean to suggest that Tertullian ran into the excess here attributed to Milton, and still less that in the distribution of his time there was no hour set apart for private or family prayer. His proceedings, nevertheless, had a tendency to lead him ultimately to adopt these errors. Disgusted with the laxity of the general Church, and afterwards with the enthusiasm of the Montanists, it is highly probable, if he had been a layman, that he would not only have departed from those communities, but have discontinued the public exercises of religion. He continued, indeed, as a presbyter, to teach and officiate in a separate congregation, with a small number of followers. But this very circumstance occasioned only another unhappy division among the Christians.

Thus Tertullian, who had been so tenacious of the purity and discipline of the Church, became an instrument of creating farther schism;—a schism which was not even palliated by the plea of zeal for any important doctrine, but occasioned by an unhappy attachment to certain uncommanded austerities and bodily mortifications.

But though Tertullian's intercourse with the Montanists did not materially deteriorate the soundness of his creed, it appears to have increased the natural harshness of his character. No longer contented with extolling a life of celibacy, or monogamy, he now branded second marriages with the opprobrium of adultery, and seemed to exclude the unchaste from the possibility of repentance. At the same time, acting according to the literal

sense of the apostle's words, that "they that have wives be as though they have none," he separated from his own wife by mutual consent, under the plea of leading a life of greater purity and devotion.

We cannot but regret that this sensible and pious father should have thus tarnished the simplicity of his religion by adopting, in so great a degree, the gloomy notions of the ascetic; and thereby have countenanced, by his example, those absurd and forbidding habits and superstitions which afterwards overspread the Christian world. "The virtue enjoined by the precepts, and recommended by the example, of our Lord, is a human virtue, growing out of the constitution of our nature, and the relations of society; not extinguishing the passions, but regulating them; not a speculative metaphysical theory, but practicable in the daily intercourse of life; not affecting extremes which, from their ostentation, captivate the unthinking multitude, but moderate, consistent, begun in sincerity, and completed with steadiness."\*

But whilst truth obliges us to acknowledge the defects of Tertullian, the same principle requires that we should do full justice to his various and indubitable excellencies. The superficial or prejudiced observer may be disgusted with the ruggedness of the soil; but the attentive inquirer searches out the rich ore beneath it.

If this African father possessed not that sympathy with the weak, which forms so beautiful a part of the Christian character, it must be acknowledged, that he was the very reverse of the timid professor, who shrinks at every appearance of opposition; or the heartless one, who requires a thousand reasons to induce him to take a useful step. If he was not a Barnabas, a son of consolation, he was eminently a Boanerges, a son of thunder. If he was not a skilful casuist, he was a faithful herald. From the time of his conversion to his death, neither reproach, nor persecu-

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\* Collinson's Bampton Lectures.

tion, nor the infirmities of old age itself, could impede his steadily pursuing what he deemed the path of duty. Let who would be cold, worldly, or heretical, he always appeared serious, and in earnest; ever ready to defend the essential doctrines of Christianity; one who undoubtedly honoured and loved the Saviour; and who daily hazarded his life for the name of our Lord Jesus Christ.

We learn from Jerome that Tertullian lived to a very advanced and decrepit age, though he records not the time of his death. It is probable that he was gradually worn out by the decays of nature, and expired about the middle of the third century;—"So he gave up the ghost, an old man, and full of years; and was gathered to his people."

Thus died Tertullian, about the ninetieth year of his age; justly censured for the severity and harshness of his manners; and as deservedly praised for the variety of his talents, the extent of his learning, and the sincerity and steadfastness of his piety.

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*Extracts from the Journal of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of South-Carolina; held in St. Michael's Church, Charleston, from the 17th to the 21st of February, 1818, both days inclusive.*

*(Concluded from page 112.)*

*Resolved*, on motion of the Rev. Mr. Tschudy, as it was a standing rule of the Convention during the Episcopate of our late beloved diocesan, whenever it finally adjourned, to conclude with prayers and the Episcopal benediction, that the President be respectfully requested, whenever this Convention do adjourn, to conclude with prayers and the blessing.

*Resolved*, on motion of the Rev. Mr. Muller, that this Convention derive much satisfaction from the information, that the late General Convention have deemed it expedient to establish, for the better education of the candidates for holy orders in this church, a general Theological Seminary; and that the persons appointed to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution, have entered on the duty with much zeal, and already had considerable

success; and they feel persuaded, that, as this measure was strenuously advocated by our late honoured diocesan, and was often recommended by this Convention to the attention of the church in general, so it will meet with a generous patronage in this diocese.

*Resolved*, on motion of the Rev. Dr. Dalcho, that the Convention view, with great satisfaction, the increasing prosperity of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," and contemplate with delight, the prospect of its extensive usefulness. The Convention, therefore, feel it to be a duty they owe to the church of the Redeemer, earnestly to recommend this Society to the patronage of the members and friends of the church throughout the diocese; believing that it will, under the good providence of God, be the happy instrument of extending the borders of our Zion, and of making the desert to become a green pasture for the fold of the living God.

The Hon. Theodore Gailard, as chairman of the committee appointed to inquire into the expediency of establishing a fund for the support of a Bishop,—and to suggest such plans as they may deem advisable for the benefit of the church, presented a report, which was immediately read:—

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The report, as amended, was unanimously accepted and confirmed, and is as follows:—

"The Committee, consisting of lay-delegates, one from each church now represented in the Convention, to whom was referred the resolution to inquire into the expediency of establishing a fund for the support of a Bishop, and to suggest such plans as they may deem advisable for the benefit of the church, report, that it is expedient to raise a fund for the support of a Bishop; and they recommend the following resolutions:—

"1st. That it is expedient to raise a fund by subscription, to be called the Bishop's Permanent Fund, for the support of a Bishop of the diocese of the State of South-Carolina;—

"And they recommend, that one or more persons be appointed in each parish of the diocese by the President of the Convention, whose duty it shall be to call upon the Episcopalians of his parish, and to transmit such monies as he shall collect to the Treasurer of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, to be by him invested in bank stock, government security, or otherwise, as the Board of Trustees of that Society shall deem expedient,—

"That the certificates of stock, or evidences of property purchased, shall be in



the incorporated name of the Society, in trust for the Bishop's permanent fund,—

"That not more than three-fourths of the annual income of the said fund shall be applicable to the support of a Bishop, and that the remainder shall go toward the accumulation of the fund.

"2d. That whenever the annual income of the fund liable to appropriation shall amount to more than the sum of \$4000, the excess shall be at the disposal of the Convention of this State; and the Bishop shall then immediately cease to be the Rector of any particular church, unless the restriction be removed by the Convention;—

"And that it be recommended to address a circular letter to each person who may be appointed as above-mentioned, stating the views and designs of the Convention, as regards the Bishop's permanent fund; and that this letter be signed by the members of the committee.

"3d. That within five months from this time in the present year, and that in every year hereafter, a sermon shall be preached in every church in this diocese, in aid of the support of a Bishop, until the Bishop's fund shall be adequate thereto; and that the sums collected be transmitted to the Treasurer of the Protestant Episcopal Society, and be applicable to the immediate support of the Bishop.

"4th. That the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, and the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in the State of South-Carolina, be requested to contribute to this object.

"5th. That the Rev. Mr. Muller be requested to deliver to the Treasurer of the Protestant Episcopal Society the money, notes, and orders, received by him on account of the Bishop's fund; and that the thanks of the Convention be given to Mr. Muller for his exertions and zeal in behalf of the church, in obtaining contributions for this fund.

"6th. That it be recommended to every parish in which there is an Episcopal congregation, and in which no funds, or insufficient funds have been provided for a minister, to agree to pay, each member of the congregation, a certain per centage on the amount of his general tax, or to adopt any other mode which may be deemed most advisable to raise a permanent fund for the decent support of a minister; the said fund to be allowed to accumulate until there shall be an income therefrom sufficient for the object proposed;—and that the monies received on this account be transmitted to the Treasurer of the Board of Trustees of the Protestant Episcopal Society, to be invested by the Trustees of the said Board in bank stock, government securi-

ties, or other property, in trust for the ministers of the parishes from which the said sums shall be received respectively;—and that the funds received as aforesaid shall be appropriated to the support of the ministers aforesaid, who shall always be obliged to comply with the rubrics and canons of the Protestant Episcopal Church in South-Carolina, as authorized and sanctioned by the authority of the Convention of the same.

"7th. That the Treasurer be allowed such compensation as the Board of Trustees shall deem proper."

*Resolved*, on motion of the Rev. Mr. Gervais, that the thanks of the Convention be given to the Secretary for the faithful discharge of his duties.

*Resolved*, on motion of the Rev. Dr. Dalcho, that the thanks of the Convention be tendered to the Rev. Dr. Gadsden for his able and impartial discharge of the duties of President of this Convention, during a highly interesting and important session.

Whereupon the Rev. President rose and addressed the Convention: which address was, on motion of the Rev. Mr. Muller, respectfully requested of the President, by an unanimous vote, in order to be inserted on the journals, and is nearly as follows:—

"*Gentlemen*,—I thank you for your approbation; and I hope I may be permitted to indulge my feelings in expressing to you my thanks for the support you have given to the chair, and, what is of more consequence, and still more gratifying to me, the support you have given to the church. At no Convention has your time been so long and so constantly employed. At no Convention has more talent, learning and eloquence, been exhibited. It is pleasant, and a cause for gratitude to God, to behold those powers of the mind, which have adorned and blessed our country in private and public life, in a civil and military capacity, in congress, in the legislature, and on the bench, here brought into the service of the church. In the days of primitive christianity it was said, *not many mighty, not many noble are called*; but may we not hope, that we have arrived at the dawn of that brighter period, of that predicted period, when the rich and the wise, and the honourable, shall embrace the gospel, and the banner of the cross shall wave triumphantly over the world?

"At no Convention has there appeared more zeal and unanimity, attachment to the true principles of the church, and liberality of sentiment, and so strong a disposition to contribute generously to the support of religious institutions. This temper may be expected to draw down the blessing of Almighty God on his church. Under its influence the church of your fathers and your affections cannot

but flourish. Her waste places will be restored; and religion, in the march of civilization to the west, will cause the wilderness and the solitary place to be glad thereof, and that moral desert to rejoice and blossom as the rose. Permit me to observe, that this zeal is the sure basis of your individual prosperity, and that of your country; for the promise of God is absolute: *Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine—Happy are the people that are in such case; yea, blessed are the people who have the Lord for their God.*

"It is a pleasant reflection, that this zeal has been excited by the wants of the church, and has appeared when most needed. It seems to have been excited by the greatest calamity which could have befallen our church. It seems as if the death of that distinguished man, our good Bishop, has excited a proper solicitude for the church in every breast,—as if every man felt himself called upon to step into the breach, and to place the church upon that elevation, which would render her hereafter less liable to be affected by individual deaths. May you carry this zeal to your homes, and may it spread throughout your respective parishes! May it animate the bosom of every member of the church! I cannot but consider, that this good feeling is an answer to the frequent and ardent prayers of our late Bishop,—an answer to the prayers of the pious in behalf of the church, excited by his unexpected loss,—an answer to the prayers of several of the members of the Convention on this occasion.

"My brethren, the scenes of time must close. The scenes of eternity will soon open upon us. We must all appear at another Convention. At that day, weary and heavy laden with the burden of sin, I doubt not that some of you will recur with satisfaction to the transactions of this Convention. May all of you be enabled to say, *Remember me, O my God, concerning this, and wipe not out my good deeds, which I have done for the house of my God, and the offices thereof.* It is the wish of my heart, and it shall be my ardent prayer, that every one of you may obtain mercy at that day, through Jesus Christ our Lord."

FOR THE CHRISTIAN JOURNAL.

*An Essay, noticing some errors in the Ecclesiastical History of Dr. LAWRENCE MOSHEIM, in the notes of Dr. ARCHIBALD MACLAIN, on the same, and in the History of the Puritans, by DANIEL NEAL.—By W. W.*

THE celebrated work of Dr. Mosheim, is among the books recommend-

ed by the House of Bishops, to those who are preparing for Holy Orders: but with the direction, to take along with it certain other historical Books, relatively to the Church of England. It is proposed to show the ground of this qualification. In the progress, there will be propriety in bringing under review some of the notes of his translator, Dr. Maclain, having a tendency to mislead. Further, as it appears from the acknowledgments of the latter author, that the former made considerable use of Daniel Neal's History of the Puritans—a popular work among anti-Episcopalians in the United States; it will be to the purpose, to give a few specimens of his innumerable misrepresentations: which are the more inexcusable, on account of there having been several editions of his work, unaltered in this particular; although the errors of it had been exposed to the world, with evidence not to be contradicted. The contents of this essay apply especially to the concerns of the Church of England, which do not come into view until the first volume of Mosheim's History: yet it will be pertinent to the design, to notice a few matters in the first volume of the said work.

1st. Dr. Mosheim says [Cent. i. ch. ii.] "Neither Christ himself, nor his holy Apostles, have commanded any thing clearly or expressly, concerning the external form of the Church; and the precise method, according to which it should be governed." To say the least, the sentiment is expressed loosely, and so as may lead to an untenable theory. The learned author would doubtless have admitted, that St. Paul was divinely commissioned to exercise a ministry in the Church, the object of which was as well to govern as to teach; that he transmitted the same to Timothy; and that the latter was enjoined [2 Tim. ii. 2.] to continue the succession. Therefore, it is inconsistent to say, that there has been nothing "clearly or expressly commanded." If, under the term precise method, it be meant that there is no extensive plan of discipline, accommodated in its subordinate parts to all times and all coun-



tries, the position is true, but irrelevant to the apparent design of the other part of the sentence.

Dr. Maclain seems to have intended to make up for the brevity of his author, by a copious note: But it does not show the accuracy, which might have been expected from the literary reputation of the annotator. He states four opinions; of which the first makes all dependent on the Papacy, and the last resolves all into Presbytery. The second seems to be one agreed in by the more moderate Roman Catholics, and the advocates of the highest grade of Protestant Episcopacy: reserving archiepiscopal or metropolitan pre-eminence to the appointment of the Apostles. The 3d affirms an Episcopacy, originating in human will. But between the 2d and the 3d, there should have been introduced the opinion, which derives Episcopacy, but not Archiepiscopacy, from the Apostles. The want of this, is an essential defect in the representation of Dr. Maclain.

2dly; The eminent historian states [p. 105] that "on the multiplying of Presbyters and Deacons, it was judged necessary, that one man of distinguished gravity and wisdom should preside," and that "this person was at first styled the Angel of the Church to which he belonged, but was afterwards designated by the name of Bishop." And it is further mentioned as *probable*, that "the Church of Jerusalem, grown numerous, was the first which chose such a President." According to this statement, all was the effect of human wisdom and popular choice: whereas, there is evidence of the apostolic appointment of Timothy and Titus: there is not the shadow of evidence, that those called in the Apocalypse "the Angels of the Churches," were designated in the manner intimated: and as to the Church of Jerusalem in particular, it is surprising to find mentioned as a probable act of her's, what Eusebius (lib. ii. cap. 23) declares positively to have been done by the Apostles—the appointing of St. James to be Bishop of Jerusalem; wherein the church was numer-

ous from the beginning.—To pass to the sixteenth century.

3dly; Dr. Mosheim represents (Cent. xvi. § iii. p. ii.) that "in the reign of Charles the 1st, the Church of England publicly renounced the opinions of Calvin relating to the divine decrees, and made several attempts to model its doctrines and institutions after the laws, tenets and customs of the primitive Christians." Dr. Maclain very properly rectifies the error of the first part of this sentence, by denying that there was any such renunciation, whatever may have been the opinions of some leading churchmen. It is here supposed, that there was no occasion for such renunciation, and that the peculiarities of Calvin are not contained in the articles. As to the remainder of the sentence, it is not easy to say what is the precise meaning. If it relates to the endeavours of Archbishop Laud to induce bowings towards the altar and some other superstitions; we may well wonder, that an eminent divine of the Lutheran Church should refer these things to the times of the primitive Christians. At any rate, the Church of England remained during the above-mentioned reign, what she had been from the time of the reformation.

4thly; The same author says (Cent. xvi. § iii. p. ii.) "When it was proposed, under the reign of Edward VI. to give a stable form to the doctrine and discipline of the Church, Geneva was acknowledged as a sister Church; and the theological system, there established by Calvin, was adopted and rendered the public rule of faith in England." Then the history proceeds to say, that this was "with the exception of retaining Episcopacy, and certain religious rites and ceremonies." Whatever may have been the opinion of Dr. Mosheim concerning the identity of the doctrine of Geneva and that of the Church of England, it should not have appeared in the shape of an unequivocal fact. But to say, that the latter acknowledged the former for a sister church, when there is no public document to sustain the position, is a most extraordinary over-

sight in so eminent an historian. It is no less extraordinary, that his respectable translator, who was a native of Great-Britain, should have left the error unnoticed. It ought to have been the more obvious to him from the circumstance, that although the original work abounds with notes of reference to authors; for a fact so prominent as that in question no author is cited.

5thly; The translator, in a note (Cent. xvi. § iii. p. ii.) hazards an assertion, one of the most extraordinary which can be brought from the work of any author of reputation. It is the more worthy of notice, because of its having been lately repeated in a popular work of the English press, now re-printing in this city—the *Cyclopedia* of Dr. Rees. The assertion is as follows—"The first English Reformers admitted but two orders of Church Officers to be of divine appointment; viz. Bishops and Deacons: a Presbyter and Bishop, according to them, being but two names for the same office. But Dr. Bancroft, in a sermon preached at St. Paul's Cross, Jan. 12, 1588, maintained that the Bishops of England were a distinct order from Priests, and had superiority over them "true divine."

In analyzing this sentence, there are two particulars to be attended to—the sentiments of the English Reformers, and—the innovation said to be introduced by Dr. Bancroft, afterwards Archbishop of Canterbury.

The former have sufficiently answered for themselves, in the preface to the Ordinal; which affirms, that "from the Apostles' time, there have been in the Church of Christ the three orders of Bishops, Priests, and Deacons;" and that this must be "evident to all who have read the holy scriptures, and the ancient fathers."

In answer to the other part of the position, various authorities might be introduced: but let it suffice to refer to a book, which may be had from the public library. The book referred to, is Whitgift's Defence of his Answer to the celebrated Admonition of the Puritans, addressed to the Parliament. The Defence has the date of

1574—twelve years before the delivery of the Sermon to which so much influence has been ascribed; nine years before the author of it became Archbishop of Canterbury, and fourteen years before the time alleged for the introduction of Bishops, as a distinct order.

In the Defence, Dr. Whitgift, who was succeeded by Dr. Bancroft in the See of Canterbury, sets down the words of his former answer to the Admonition, those of the reply of his adversary, and then his own rejoinders. At page 165, he quotes Eusebius, for the appointment of St. James to be Bishop of Jerusalem. At page 231, he considers Epaphroditus as called, in the epistle to the Philippians, an Apostle in the same sense as St. Paul. At page 369, he construes the litigated place in St. Jerome, precisely as is done by Episcopalians generally: referring to 1 Cor. 1. for the schisms which occasioned the appointment of Bishops: and, under this name, he produces a long string of authorities: he pleads the instances of Timothy, Titus, St. John, and St. James; again affirming of the last mentioned, that he was made Bishop of Jerusalem. From these scriptural authorities, Whitgift goes on to give a long list of Fathers, who speak to the same effect.

(To be continued.)

#### Practical Notes on Genesis.

Extracted from D'OYLY'S and MANT'S Family Bible, the first Number of which is now ready for delivery by T. & J. SWORDS. The notes between brackets are added to the American Edition.

Chap. iv. ver. 4. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering:*

4. *Abel — brought of the firstlings, &c.]* Thereby instructing us, as the law afterwards did the children of Israel, that we ought not to appear before the Lord "empty," or to offer to him of that "which costs us nothing." The prime of our years, the flower of



our strength, the best of our substance, the firstfruits of our increase should be dedicated and devoted to him who makes us all we are, and gives us all we have. So shall the benedictions of heaven descend upon all things around us, and upon ourselves in the use of them. *Bp. Horne.*

[This early use of sacrifices confirms the supposition, that the appointment of them was a part of the gracious revelation made to Adam after his transgression. It is indeed exceedingly difficult, in any other way, to account for the very general use of altars and sacrifices, in order to appease the anger of the offended Deity; which has prevailed almost in all ages and nations, and which at first sight appears unreasonable. But if God commanded Adam, after the fall, to shed the blood of *innocent* animals, and to consume part, or the whole of their bodies by fire; representing the punishment merited by sin, in death and after death, and prefiguring the sufferings of Christ; then the whole is natural; the original tradition was remembered, and the method of expiation practised, long after the meaning of it was obscured or forgotten. *Scott.*]

[If we admit that the scheme of redemption by the death of the only begotten Son of God, was determined from the beginning; that is, if we admit that when God had ordained the deliverance of man, he had ordained the means: if we admit that Christ was *the Lamb slain from the foundation of the world*; what memorial could be devised more apposite than that of animal sacrifice?—exemplifying, by the slaying of the victim, the death which had been denounced against man's disobedience: thus exhibiting the awful lesson of that death which was the wages of sin, and at the same time representing that death which was actually to be undergone by the Redeemer of mankind; and hereby connecting in one view, the two great cardinal events in the history of man, the FALL, and the RECOVERY: the death denounced against sin, and the death appointed for that Holy One who was to lay down his life to deli-

ver man from the consequences of sin. The institution of animal sacrifice seems then to have been peculiarly significant, as containing all the elements of religious knowledge: and the adoption of this rite, with sincere and pious feelings, would at the same time imply an humble sense of the unworthiness of the offerer; a confession that death, which was inflicted on the victim, was the desert of those sins which had arisen from man's transgression; and a full reliance upon the promises of deliverance, joined to an acquiescence in the means appointed for its accomplishment. The writer to the Hebrews places the blood of Abel's sacrifice in direct comparison with the blood of Christ, which he styles pre-eminently *the blood of sprinkling*: (Heb. xii. 24.) and represents both as *speaking good things*, in different degrees. What then is the result of the foregoing reflections? The sacrifice of Abel was an animal sacrifice. This sacrifice was accepted. The ground of this acceptance was the faith in which it was offered. Scripture assigns no other object of this faith but the promise of a Redeemer: and of this faith, the offering of an animal in sacrifice appears to have been the legitimate, and, consequently, the instituted expression. The institution of animal sacrifice, then, was coeval with the fall, and had a reference to the sacrifice of our redemption. But as it had also an immediate and most apposite application to that important event in the condition of man, which, as being the occasion of, was essentially connected with the work of redemption, *that likewise, we have reason to think, was included in its signification. And thus, upon the whole, SACRIFICE appears to have been ordained as a standing memorial of the death introduced by sin, and of that death which was to be suffered by the Redeemer. Magee.*]

— *And the Lord had respect unto Abel and to his offering.*] First to his person, (his faith and purity of mind) and then to his external service. *Bp. Wilson.*

Why had Almighty God respect to

Abel's offering, and not to Cain's? To me the reason seems plainly this; that Cain offered only of the fruit of the ground, which had no respect to Christ, but only to God as the Creator of the world; whereas Abel offered the firstlings of his flock, and the fat thereof, which was a bloody sacrifice, typifying the death of Christ, "the Lamb slain from the beginning of the world;" and so exercised his faith in the promised Messiah. And therefore the Apostle saith, "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. xi. 4. *By Faith*; that is, by believing the promise which God had made to mankind in Christ; and manifested his faith by offering such a sacrifice as represented the death of Christ; by whom therefore his sacrifice was well pleasing and acceptable to God. *Bp. Beveridge.*

In this particular the righteous Abel is a constant and useful monitor to every Christian, who comes into the presence of his heavenly Father, to come with the *commemoration*, as he did with the *prefiguration*, of the body and blood of Christ his Saviour. And let the one stir up at least as lively a faith in those who live since the manifestation of the Messiah in the flesh, as the other did in those who lived before it. *Bp. Horne.*

[Animal sacrifice was enjoined, in the general, as the religious sign of faith in the promise of redemption. Agreeably to this principle we shall find but little difficulty in determining on what ground it was that Abel's offering was accepted, whilst that of Cain was rejected. Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or, at least, disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the gene-

ral superintendence of God, and expressing his gratitude to the supreme Benefactor, by presenting some of those good things which he thereby confessed to have derived from his bounty. *Magee.*]

It is not improbable (and it seems to be suggested in the history itself) that there was a main difference in this; namely, that Cain offered the vile and refuse, and Abel the most precious part of his treasures. Thus it is said of the one, that he "brought (barely) of the fruit of the ground;" and of the other, that he "brought of the firstlings of his flock, and of the fat thereof." If this were truly the case, the sacrifice of Abel was therefore more acceptable than Cain's, because it expressed a more grateful sense of the divine goodness.

To this may be added, that probably the general course of Cain's life was vicious and immoral; and the very offering up of his sacrifice was not attended with that devotion which was necessary. The conjecture proposed may receive some confirmation from observing what the Apostle to the Hebrews tells us, (Heb. xi. 4.) "By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts." And St. John more fully declares, (1 John iii. 12.) That Cain "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." *Bp. Conybeare.*

— *the Lord had respect, &c.*] It is probable that God testified his acceptance of Abel's sacrifice by fire coming from heaven; traces of which we meet with in Genesis xv. 17. and very many examples of it in after-times: when Moses offered the first great burnt-offerings according to the law, Lev. ix. 24. when Gideon offered upon the rock, Judges vi. 21. when David stayed the plague, 1 Chron. xxi. 26. and Solomon consecrated the temple, 2 Chron. vii. 1. and when Elijah contended with the worshippers of Baal, 1 Kings xviii. 37, &c. Whence the Israelites, wishing all prosperity to their king, pray that



God would "accept" (in the Hebrew, *turn into ashes*) "his burnt sacrifice." Psalm xx. 4. *Bp. Patrick.*

Hereby it was declared, that the innocent was taken for the guilty; and the sacrifice sustained the vengeance, that must otherwise have been inflicted on the sinner. *Bp. Horne.*

#### THE ASCENSION OF CHRIST.

(Abridged from West's Scriptural Essays.)

THE anniversary solemnities prescribed by our church have conducted us through the principal incidents of the Saviour's life. We have knelt in adoration beside his humble cradle at Bethlehem, beheld the star which guided the eastern sages, and witnessed, in his infantine subjection to the laws of his country, the verity of his own assertion, that he "came not to destroy, but to fulfil." We have mediated on his triumph over the powers of darkness, achieved by that noblest species of warfare, self-command; have poured the tears of gratitude and penitence over his bloody cross on Calvary; and have seen, in his disclosing tomb, an assurance of our own emancipation from the tyranny of death. We are now conducted to Olivet, to catch the last footsteps of the redeeming God; to fix our affections on that heaven to which he has ascended, and to await the fulfilment of all his promises. The speedy accomplishment of one of them convinces us that the other, though delayed, is irreversible. As surely as the Comforter descended and endowed the apostles with gifts adequate to their mission, so surely is Christ gone to prepare celestial mansions for his faithful followers, that "where he is, there they may be also."

The work of man's redemption was completed on the cross, and published when the body of Jesus sprung from the sepulchre. But the Messiah did not invest himself with the sceptre of his mediatorial kingdom, till he had removed every doubt of the reality of his resurrection from the minds of even stipulating sceptics, by frequent intercourse with his disciples. Re-

specting the question, whether our Saviour did not, on the very day of his resurrection, enter the heavenly sanctuary, and there, as priest and victim, present his human nature to his Father,—though there are many passages in Scripture which favour the affirmative, yet, it being matter of curiosity rather than improvement, and intimated instead of assured, a decision is unnecessary, perhaps irreverent. We must, however, remark, that the objection urged against the spontaneous and frequent ascents of the Messiah—namely, that as the joys of heaven would certainly detain him in those blessed mansions, only a shadowy form returned to earth, and mounted from Olivet—is futile, and savours of the system which denies that the only begotten Word did empty himself of those felicities and glories, and spend many years on earth in privation and suffering. The disciples had frequent opportunities of proving, that it was the natural and tangible body of their Lord with which they conversed; and it was necessary to their conviction of his ascension, that he should demonstrate it to be such, till the instant when, self-exalted, he showed them that flesh and blood were capable of glory, and honour, and immortality, and that they would in future have an Intercessor, who knew their infirmities, pleading for them at the right hand of God.

The three most favoured apostles had been previously prepared for this event, by witnessing the transient investment of celestial splendor which took place early in Christ's ministry, and soon after he had exploded their vain hopes of temporal greatness, by explaining to them, that, though he was the promised Messiah, and the Son of the Highest, his business on earth was to suffer and to die; while pains and persecutions, not ease and greatness, would be the portion of his followers. To sustain them under this disappointment of their ambitious hopes, he selected Peter, and the sons of Zebedee, to pass the night with him upon Mount Tabor; where, while he prayed, he became transformed

into a glorious body, emitting insupportably dazzling brightness, and clothed with a vesture white and pure as the sunbeams. The radiant forms of Moses and Elijah also appeared as representatives of the law and the prophets, adorned with the majesty of the unseen world; and they conversed with him respecting that event, which is the only one in human affairs that can deeply interest happy spirits,—even “his decease, which he should accomplish at Jerusalem.” The selected witnesses were charged by Christ, not to divulge this anticipation of heaven till after his resurrection; possibly, because the malice of the Jews should not be stimulated to shorten his ministry before his hour was come; but we well know the force of sympathy, and, doubtless, the renewed confidence in their Master which these apostles felt was communicated to all the sacred college. Many years after, St. Peter, a little before his own martyrdom, consoled his converts, by alluding to the honour which he saw his Saviour receive in the holy mount; when “he heard a voice issue from the excellent glory,” and proclaim the oft-repeated recognition of “This is my beloved Son, in whom I am well pleased.”

There are three distinct narratives of our Lord's ascension; all of which are recited in this day's services. From these we learn, that Christ, at his last appearance to his disciples, conducted them from Jerusalem to his favoured village of Bethany, near which lay the pleasant mount of Olivet, so called from the trees thereon cultivated, in full view of the garden of Gethsemane, the scene of his agony, and of Calvary, which witnessed his death and resurrection. Discoursing by the way, he commanded them to continue at Jerusalem; at which place they should soon receive those miraculous powers which would confute gainsayers. He reminded them of the baptism which they had formerly received from John; and promised them that necessary unction of the Spirit which he had predicted, and would impart, to change the views of men who showed by their inquiries

that they were still most anxious to see the sceptre restored to Judah, though they no longer craved pre-eminence in his kingdom. His reproof of their expectations was gentle and affectionate, and strictly applicable to our vain imaginations when we are inquisitive “about times and seasons, which the Father hath put in his own power.” The predominance of Judea among earthly kingdoms was to them of no consequence; that consideration being absorbed in their own peculiar mission to preach the gospel in Jerusalem, Samaria, and even in the uttermost parts of the earth; or, as St. Mark terms it in his brief narrative of events subsequent to the resurrection of Christ, to make known to “every creature” the offer of eternal life, and the threat of perdition. And for this purpose they would receive in a few days miraculous endowments, and the perpetual influence of that Comforter who would supply his personal presence. Such were the parting promises, such the awful injunctions of the Son of God, who, elevating and extending his hands, as was the manner of the High Priest in the act of benediction, rose gradually from the earth, and ascended, till intervening clouds concealed him from their ardent gaze. But while the disciples (for the witnesses of this scene were not confined to the eleven apostles) stood looking toward heaven, two angels announced their Lord's re-assumption of his eternal glory, and restoration to heaven. The assurance that “He sitteth at the right hand of God,” which was a phrase dictated by the Holy Spirit to St. Mark, in condescension to our limited capacities, is not included in St. Luke's account of the angelical communication; for it is often the practice of the sacred historians to omit, in a subsequent narrative, what had been previously detailed; but he substitutes intelligence which is still more important to every child of Adam, that the same Jesus whom the apostles saw taken from them, “shall so come in like manner as they saw him go into heaven.”

The fourth lesson, taken from the



fourth chapter of Ephesians, suggests the moral improvement of this festival. The whole chapter is an earnest exhortation to the Ephesian converts, to show their proper sense of their Christian privileges, and of the excellent instructions which they had received, by "walking worthy of the vocation wherewith they were called." Lowliness, meekness, love, and mutual forbearance, are the virtues especially recommended; virtues at all times necessary, and productive of that spirit of unity, in external worship as well as social amity, by which Christ entreated that his disciples might be recognized. How different is the portrait which the apostle presents, of a community truly christianized, from that *pseudo* species of what is termed Christian liberty, which now boasts so many partizans! Every man, say our present instructors, has a right to worship God as he thinks fit; religion being a private business between the Deity and the human soul. St. Paul, who learned his philosophy in the school of Christ, as well as at the feet of Gamaliel, does not enter into the abstract question of natural right; but speaks of "one hope of our calling, one Lord, one faith, and one baptism." The right of choice, say our theorists, being unalienable, it follows, that it may be exercised as often as inclination dictates. The apostle deprecates his converts being again reduced to the imbecility of childhood, "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." We are now adjured to beware of being priest-ridden, and continually reminded of the gross impositions and galling fetters that have been formed by an interested hierarchy. But the Ephesians are assured, that those "apostles, prophets, evangelists, pastors, and teachers," who instructed them in their duty, were sent by God for their edification. The apostle and the sceptic do not speak the same language; for one describes that to be a privilege which the other denominates an imposition; and what the inspired writer calls folly and misery, is with the idolator of

freedom the perfection of our nature. Both agree in describing heaven as the seat of concord, peace, and order. If increasing the resemblance of earth to heaven must tend to increase the sphere of human happiness, do not those counteract this purpose who foment a spirit of insubordination and contention; or who, for some minute point, or unimportant difference of discipline or opinion, create and continue those schisms in the Christian world which Christ and all his apostles so earnestly prayed and laboured to avert, that they might thereby preserve the universal church, however differently modified, as one family, united by the indissoluble bond of the same religious principles, and inter-community of charitable and benign affections?

The collect prays, that as we believe our dear Lord, the only begotten Son of God, to have returned to heaven; so our affections, our desires, and our hopes, may also ascend, and with him continually dwell: not in the unprofitable absorption of inactive contemplation; but in the devout energies of a life governed by the expectation of immortality. Christ, as we have before observed, did not hasten to enter on the glories of his mediatorial kingdom, till his whole work on earth was finished. By frequent appearances to his disciples, he proved the reality of his resurrection, that sure attestation of the efficacy of his atonement. He commissioned them, in his name, to preach the gospel, and "instructed them in things appertaining to his kingdom." During his ministry, he devoted his nights to prayer, and his days to salutary tuition and works of mercy. Descending from the mount of transfiguration, when the glory of the Godhead had scarcely faded from his countenance, or his garments returned to their earthly similitude, he did not continue abstractedly musing on his conversation with his prototypes, but hastened to relieve the agonies of a despairing father, by dispossessing a suffering youth. Hence we may infer, that the conscientious discharge of our social duties, hallowed by the sweet-smelling incense of habitual piety, is

the best proof of that sanctification of our affections which religion requires.

The present celebration peculiarly suggests to our minds two subjects of meditation: the intercession which Christ continually prefers for mankind, and the mansions which his own words assure us he is preparing for his obedient followers.

Respecting the first, we have again to contend with that pride of reason which will measure the determinations of God by the actions of man, and particularly by those of princes, between which an infinite difference of situation forbids analogy. Why our prayers are more acceptable to the Deity when preferred by one of the co-equal Godhead, why human infirmity obtains more merciful recognition when its frailty is pleaded by him who felt its weakness and temptation, to him who "understandeth all our thoughts, who is about our bed, and spieth out all our ways," is as unsearchable, as why the Almighty would not pardon sinners without a vicarious offering for sin. This is meant, as far as relates to the possibility of reducing the divine counsels to that standard of moral fitness by which we guide our actions; but the impression designed to be made on the minds of those who enjoy the benefit, is here, as in the doctrine of the atonement, easy and practical. A constant sense of our insufficiency; the sacred warmth of devout gratitude; hope for the contrite heart, humbled under a sense of perpetual frailty, or bleeding from the recollection of presumptuous sins; all these affections and convictions are excited, and impressed, as often as we prefer our prayers through the merits of our Saviour, or consider him as pleading for our infirmities, or displaying our glorified nature beside the throne of God.

The prayer of our Saviour contains a request to the Father, that "those who believe in him might be with him and behold his glory." And from another passage in the same gospel we learn, that the Father always hears the prayers of his well-beloved Son. To hear, signifies to grant. Je-

sus has ascended into heaven; there also shall those who believe in him ascend, when, after the awful inquisition of the last day, he publicly acknowledges his faithful servants, and conveys them to the kingdom prepared for them in the divine counsels "from the foundation of the world."

Heaven, therefore, the Holy of Holies, irradiated by the more immediate presence of the Deity, and inhabited by happy and sanctified beings, is the Christian's final home; and till he arrives there, he is either a militant wayfaring pilgrim, travelling through a probationary world, or a disembodied spirit in the safe keeping of the Lord Jesus; consequently in security, peace, and hope. If our present faculties are inadequate to a clear conception of the wonders of Paradise, (as St. Paul, who was transported thither assures us is the case,) how shall we meditate on those superlatively happy regions, illuminated by the glory of the living God, without confusing our ideas from the intervention of analogies which, though derived from whatever is most glorious and desirable in the present world, can but faintly shadow out the permanent and pre-eminent enjoyment of that which is to come.

#### ORDINATIONS.

At an ordination, held at St. John's Church, in Elizabeth-Town, New-Jersey, on Thursday, 23d April, 1818, by the Right Rev. Bishop Croes, Mr. FRANCIS H. CUMMING was admitted to the Holy Order of Deacons. Divine service, on the occasion, was performed by the Rev. Mr. Rudd, Rector of that Church, and an appropriate discourse delivered by the Rev. Lewis P. Bayard, Rector of Trinity Church, Newark.

On Tuesday, the 16th of March, in Christ Church, in the city of New-York, the Rev. CHARLES SMYTH, Deacon, was admitted to the Holy Order of Priests; and on Saturday, the 25th of April, the festival of St. Mark, in Trinity Church, Mr. RODNEY ROSSETTER was admitted to the Holy Order of Deacons, by the Right Rev. Bishop Hobart.